

A Review of MUI Fatwa Number 4 of 2003 on the Standardization of Halal Fatwas Regarding the Use of Unusual Food Names in Palangka Raya

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Abstract

The food and beverage industry in Palangka Raya City is growing rapidly, encouraging business actors to innovate by giving food names that reflect uniqueness and current trends. However, some of these food names carry negative connotations, raising controversy in a religious context. This study aims to analyze the use of unusual food names in Palangka Raya City based on MUI Fatwa Number 4 of 2003 on halal standardization. The research employs a normative legal method, using legal argumentation to address the issue. The results show that the use of food names such as Ketuyung Satan, Dr. Satan Noodles (Acute, Chronic, Inpatient, Emergency, and Critical/Coma), BurgPorn, Naughty Noodles, Crazy Rice, and Crazy Spicy Pentol does not comply with the provisions of MUI Fatwa Number 4 of 2003. The fatwa states that food and drink names must not lead to disbelief, falsehood, or prohibited elements, except for traditional names ('urf) that are guaranteed not to contain unlawful components. These findings highlight the importance of integrating innovation in food naming with adherence to religious norms.

Keywords: MUI Fatwa; Use Food Names; Halal Food; Palangka Raya.

Abstrak

Industri makanan dan minuman di Kota Palangka Raya berkembang pesat, mendorong pelaku usaha untuk berinovasi dengan memberikan nama-nama makanan yang mencerminkan keunikan dan tren terkini. Namun, beberapa nama makanan yang digunakan memiliki konotasi negatif yang dapat menimbulkan kontroversi dalam konteks agama. Penelitian ini bertujuan untuk menganalisis penggunaan nama makanan tidak lumrah di Kota Palangka Raya berdasarkan Fatwa MUI Nomor 4 Tahun 2003 tentang standarisasi halal. Metode penelitian yang digunakan adalah penelitian hukum normatif, dengan pendekatan argumentasi hukum untuk menyelesaikan permasalahan. Hasil penelitian menunjukkan bahwa penggunaan nama makanan seperti Ketuyung Setan, Dr. Mie Setan (Akut, Kronik, Rawat Inap, Gawat Darurat, dan Kritis/Coma), BurgPorn, Mie Nakal, Nasi Gila, dan Pentol Pedas Gila tidak sesuai dengan ketentuan Fatwa MUI Nomor 4 Tahun 2003. Fatwa ini menegaskan bahwa nama makanan dan minuman tidak boleh mengarah pada kekufuran, kebatilan, atau unsur haram, kecuali nama-nama yang telah mentradisi ('urf) dengan syarat tidak mengandung elemen terlarang. Temuan ini menyoroti pentingnya mengintegrasikan inovasi dalam pemberian nama makanan dengan kepatuhan terhadap norma agama.

Kata Kunci: Fatwa MUI; Penggunaan Nama Makanan; Makanan Halal; Palangka Raya.

Introduction

The food and beverage industry in Palangka Raya City is experiencing rapid growth in line with changes in people's lifestyles and consumption habits. This phenomenon reflects national trends, where Indonesia's food and beverage industry grew by 4.47% in 2023, driven by product innovation and adaptation to consumers' evolving preferences (Timesindonesia.co.id, 2024). Globalization in the culinary world has led to the emergence of unique and creative names for food and drinks to enhance product appeal. Changes in Indonesians' consumption patterns in 2023 reflect ongoing social, economic, and cultural developments, including increased nutritional awareness and the influence of e-commerce (Erwin et al., 2023; Johnson et al., 2024). This highlights the participation of business actors in keeping up with the latest trends and offering unique products.

Halal food commodities are currently one of the top priorities for the Indonesian government. The presence of halal products is crucial as it not only fulfills the needs of Muslims in observing their religious obligations but also ensures the safety, health, and quality of products for all members of society. A deep understanding and application of maqashid syariah values must be prioritized to produce outputs that provide optimal benefits for the community while also supporting the competitiveness of Indonesia's halal products in the global market (Al Ghifari & Priyatno, 2024).

The naming of food products significantly influences consumer perception, as names are linked to sensory and conceptual attributes. Research shows that sound symbolism in names can shape expectations about a product's taste, texture, and overall sensory experience. Aligning a product's name with its unique characteristics enhances consumer engagement, especially for innovative foods. Marketers are encouraged to carefully consider naming strategies to create congruence between the product and its perception (Favalli et al., 2013). In contrast, many contemporary food businesses prioritize popularity over function, using names with negative or controversial connotations like "devil," "crazy," or "naughty." While effective in sparking curiosity, this practice often disregards the deeper sensory and ethical alignment that product names should ideally uphold.

In the current era, many foods are given names with negative meanings in order to achieve popularity and economic value without considering their function. Functions and values that are put aside have an impact on businesses in the culinary sector not being reluctant to give food names with negative connotations or bad things and linking them with words such as devil, crazy, naughty, and even pornography. Some of the innovations in popular food names in the city of Palangka Raya that are unusual and contain negative connotations include Ketuyung

Satan, Mie Dr Satan (Acute, Chronic, Inpatient, Emergency, and Critical/Coma), BurgPorn, Naughty Noodles, Nasi Gila, and Crazy Spicy Pentol. Surprisingly, foods with unusual names sell better than foods with ordinary names. This means that public interest in foods that have unusual names is quite high because of curiosity.

This phenomenon encourages business actors to continue to innovate in creating products and expressing creativity, especially in naming food. However, amidst this phenomenon, there is an important aspect that needs to be considered, namely harmony with religious and legal norms. It needs to be emphasized that the city of Palangka Raya has a majority population that adheres to Islam. Based on data from the Central Statistics Agency for the City of Palangka Raya in 2022, Islam is the religion with the most adherents in the City of Palangka Raya with a total of 209, 202 adherents (Hidayati & Primadhany, 2021).

Islamic teachings prioritize halal thayyiban norms in consuming food and drink, in line with the word of Allah in Surah Al-Baqarah verse 168 which means "O people! "Eat from halal and good (food) found on earth, and do not follow the steps of Satan," further Muhammad Anwar Fathoni, et al., interpret the word halal as a criterion for food that may be consumed according to Islamic teachings. Thayyib itself means good. This can be interpreted as meaning that a Muslim is obliged to consume something that is halal and good or nutritious. meaning that something good is an item consumed that creates a feeling of security and comfort, while thayyib is a concept of purity, cleanliness, and conformity with Islamic law. So, thayyib refers more to the food processing process according to Islamic law for food safety.

Research led by Azzah Azimah, Juajir Sumardi, and Winner Sitorus in *The Impact of Cost Assurance in the Arrangement of Halal Declarations on Exchanged Items Makassar City*. This examination looks at the impact of deciding expenses and systems for acquiring halal authentications on the simplicity of carrying on with work for business actors in Makassar City (Assagaf et al., 2022). Muhammad and Sahira read up the component for utilizing culinary item names, factors that impact the utilization of culinary item names, as well as a survey of Islamic regulation with respect to the utilization of non-Shari'ah culinary item names in Pidie Regime (Muhammad & Shahira, 2023). Rodiah Julianti, Ramdan Fawzi, and M. Andri Ibrahim contemplated about review of the fatwa of the Indonesian Ulema Council number 4 of 2003 concerning the normalization of halal fatwas in regards to the utilization of surprising food names in the city of Bandung (Julianti et al., 2019). Yuliana Denta Vira studied the reasonableness of trading rehearses at the Mixue Pasar Lama outlet, Tangerang City with MUI Fatwa Number 4 of 2003 concerning Halal Fatwa Normalization and Regulation Number 33 of 2014 concerning Halal Item Certifications (Vira, 2023).

However, until now, there has been no research specifically examining the implementation of this fatwa in Palangka Raya City, which is characterized by a majority Muslim population with diverse cultures and unique lifestyles. This city becomes a relevant area for study considering the rapid growth of the culinary sector and the phenomenon of controversial food names, such as "Mie Dr. Satan" or "BurgPorn." This creates a research gap in the context of applying *halal thayyiban* norms within a local environment that differs from previous studies.

Judging from some of the research described above, it is clearly different from what the author will write in this scientific work. This research tries to describe how MUI Fatwa Number 4 of 2003 sets standards regarding the use of food names in Palangka Raya City. This standardization states that the use of food or drink names must not lead to disbelief and falsehood. Although there are exceptions for traditional names (*'urf*), it must be ensured that their use does not involve anything prohibited or forbidden.

This research tries to describe how MUI Fatwa Number 4 of 2003 sets standards regarding the use of food names. This context is relevant to the reality of the use of food names in Palangka Raya City which often contain controversial elements. This research will describe the extent to which the use of these names is in accordance with or violates the provisions of MUI Fatwa Number 4 of 2003 concerning halal standardization.

Methods

This research employs a normative legal research method to address legal issues and provide comprehensive answers (Leeuw & Schmeets, 2016). The normative approach involves analyzing legal rules, principles, and doctrines to develop sound legal arguments as a means of resolving specific legal problems. The study focuses on exploring halal standards based on MUI Fatwa Number 4 of 2003, particularly in the context of the use of unusual food names in Palangka Raya City.

The subject of this research is the normative legal framework concerning halal standardization as stipulated by the fatwa. Data collection techniques include a literature review of primary and secondary legal materials, such as fatwas, regulations, books, journal articles, and other relevant sources. The data were analyzed qualitatively through interpretation and systematic review to assess the conformity of unusual food names with the provisions of MUI Fatwa Number 4 of 2003. This analysis aims to provide insights into the implications of these naming practices in light of Islamic law and social norms in Palangka Raya.

Understanding and Position of Fatwa in Islamic Law

In general, a fatwa is a response or answer from religious experts to resolve problems in Islamic law. Fatwa comes from the Arabic word *al-ifta' al-fatwa* which means giving a decision (Sidqi & Witro, 2020). According to Yusuf Qardawi, a fatwa explains Sharia law in matters as answers to questions asked by fatwa requesters (*mustafti*) both individually and collectively (Al-Qaradawi, 1987; Nurhasanah & Januardi Tanjung, 2023; Shuhufi et al., 2022). Fatwa can be interpreted as an explanation of sharia law on a particular issue, so that the technique of taking fatwa is the same as the strategy of investigating sharia laws from various sharia opinions (*ijtihad*). The explanation is, the best way to know sharia law from sharia hypothesis is by *ijtihad*, and there is no other way.

The granting of a fatwa from Muslim intellectuals is not an easy decision and does not have a clear legal basis. However, this fatwa law was made with a clear construction of religious knowledge. Allah SWT says in QS. An-Nahl verse 43 which means:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِي إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ٤٣

Meaning: "We did not send before you (Prophet Muhammad), but a man to whom We gave revelations. So, ask people who have knowledge if you do not know."

The verse above explains the recommendation for someone who lacks religious knowledge, to ask questions and ask for solutions to the problems they face. So the legal position of fatwa here is very important. Fatwa law will be used when a new problem arises for which there are no explicit provisions, either in the Qur'an, As-Sunnah, and Ijma' or the opinions of previous jurists. So here fatwa is the target of society to provide normative direction regarding symptoms of Islamic legal problems. Because its position is so important (urgent), western people term fatwa as Islamic jurisprudence (Sidqi & Witro, 2020).

Comprehensive Understanding of Halal in Islamic Law

The concept of halal in Islamic law encompasses a wide range of aspects, including the ingredients, naming, marketing, and trading processes associated with products, especially food and beverages. Halal food refers to food that is permissible under Islamic law and adheres to strict criteria. According to Hidayatullah (2020), the criteria for halal food in Islamic law include several essential conditions. Firstly, halal food must not contain pork or any pork-derived ingredients. It must also avoid intoxicants such as *khamr* and its derivatives. Ingredients derived from animals should come from halal animals and must be slaughtered in accordance with Islamic regulations. Additionally, halal food should not include substances categorized as

impure, such as flesh, blood, feces, and other similar contaminants. Furthermore, facilities used for handling, storing, processing, managing, or transporting halal products must not be contaminated by pork or other non-halal items. If these facilities have been used for non-halal products, they must first be cleansed following the purification methods prescribed by Islamic law. The concurrent use of production facilities for both halal and non-halal items is strictly prohibited to maintain the integrity of halal standards (Hidayatullah, 2020).

MUI Fatwa Number 4 of 2003, particularly in the fourth paragraph, addresses the use of names in products with prohibited contents. It stipulates that food and drink names or symbols that lead to mistrust or deceit are not permissible. Additionally, the use of names or symbols referring to prohibited items or animals, such as pork or *khamr*, is also forbidden. However, exceptions are made for traditional names (*'urf*) that are culturally recognized and guaranteed to contain no unlawful elements, such as *bakso*, *bakmi*, *bakwan*, *bakpia*, and *bakpao*. Furthermore, names associated with prohibited food or drinks, such as *bourbon*, *cognac*, or *beer*, are strictly prohibited to avoid misleading associations with haram products (Desriani et al., 2021; MUI, 2003)

The process of marketing a product to make it halal according to Islam involves several important steps to ensure the product is halal. First, supervision of the production process must be carried out in a manner that complies with Islamic law, ensuring that the ingredients used and processing methods do not violate halal rules. Apart from that, monitoring of raw materials must also be carried out to ensure that the materials used do not contain haram ingredients. The processing process must also be carried out in a manner that complies with Islamic law, ensuring that the resulting product does not contain haram ingredients. Apart from that, supervision of halal certification by the Halal Product Guarantee Organizing Agency (BPJPH) is also very important to ensure that the product meets the halal standards set in the form of Halal Certification. Finally, distribution and sales monitoring must also be carried out to ensure that the products sold do not contain haram ingredients (Wahyudi et al., 2023).

The halalness of goods being traded is a critical aspect in Islamic buying and selling practices. Goods must be halal and possess economic value to be considered permissible for trade. This principle is supported by a hadith of the Prophet Muhammad SAW, narrated by Jabir, as recorded in Musnad Ahmad Number 13948. Consumers often prioritize the halal status of a product when making purchasing decisions, and halal certification plays a significant role in enhancing public trust in a product (Siregar et al., 2023).

Fatwas serve as authoritative interpretations of Islamic law, derived from the Qur'an and Hadith. These rulings carry binding legal authority for Muslims, reinforcing their obligation to

adhere to Islamic provisions upon embracing the faith through the shahada. Fatwas function as both clarifications of general legal texts and as specific answers to legal questions, providing technical and contextual guidance on religious and legal matters (Pelu, 2019). This dual role of fatwas underscores their importance in ensuring that trade and other practices align with Islamic law and values.

Islam requires its followers to consume halal food. Halal food means food that is permitted by Islamic law and must meet various conditions, including not containing anything that is considered unlawful according to Islamic law (Farisi, 2020). The word halal itself is taken from Arabic which signifies "Permitted". In the interim, the meaning of halal food and drink itself is food and drink that is allowed to be drunk by Islam. Aside from the term halal, there is likewise the term *toyyiban* which we frequently hear. *Toyyiban* means "good," which indicates that it is of high quality and does not harm health (Nasution & Nasution, 2023).

Standardization of Writing Food Product Names According to Fatwa of the Indonesian Ulama Council Number 4 of 2003

Lately we often come across unusual names for food products, we can even find strange names such as the use of the names of spirits in food products. Therefore, the Indonesian Ulama Council is here to help Indonesian Muslims avoid things that are haram and undesirable by knowing the use of food names which have been stated in the MUI fatwa number 4 of 2003 concerning halal standardization. Buying and selling in Islam must pay attention to the halalness of the thing being sold, for example in naming processed food made by sellers because the halalness of food is not only seen from the ingredients and substances but must also be considered from the name (Desriani et al., 2021).

In MUI Fatwa Number 4 of 2003, the fourth paragraph discusses the issue of the use of names and materials. Where in society there is inappropriate naming of processed foods based on MUI Fatwa No. 4 of 2003 which is contained in the fourth point number one, which states that it is prohibited to consume and use names and/or symbols on food/drinks that contain elements of disbelief and falsehood (Desriani et al., 2021). To be clearer about the use of food names, according to the Indonesian Ulama Council, you are not allowed to use names for food that contain negative or bad words or meanings, such as the name of the devil and the like, have rude meanings and have erotic meanings. The only exception is for food names that have become traditional (*'urf*) in society. If they are banned and replaced, it will be difficult because they are embedded in people's lives, but of course it is certain that they do not contain haram or prohibited elements (Julianti et al., 2019).

In Islam, Allah always commands us to consume halal food and drinks, so we must be careful and careful in consuming food, medicine and cosmetics. Consuming haram products is not only physically harmful but will also harm our soul because what we eat will become meat and affect our lifestyle in the future. The aim of avoiding haram food and drink is to maintain the mind (*hifd aql*) at the *daruriyat* level, if not paid attention to it will result in damage to the mind. Consuming haram products is not only physically dangerous, but also a threat to the soul because what we eat becomes meat and will affect our way of life in the future. The aim of avoiding prohibited foods and drinks is to maintain intelligence (*hifd aql*) in very important matters, if not paid attention to it will cause damage to intelligence (NurFaiza, 2021). In Islam, it is recommended to consume food that is halal and good, as in the words of Allah:

يَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ١٦٨

Meaning: "Hi people, eat what is halal and good from what is found on earth, and do not follow the steps of the devil, for indeed the devil is a real enemy for you." (Q.S Al-Baqarah: 168).

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَأَتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ٨٨

Meaning: "Eat what Allah has bestowed upon you as lawful and good sustenance, and fear Allah in Whom alone you believe." (Q.S Al-Maidah: 88).

Lack of public information and knowledge regarding halal standards for food and beverage products, especially regarding the use of food names, causing people to lose wisdom in choosing, using and consuming food products in everyday life. In fact, this is part of the role and function of standardizing halal food and drinks in the Indonesian Ulema Council certificate which can be used as information and guidance for the public regarding what they doubt and do not know about the use and consumption of food and drinks (Sabran et al., 2022). Moreover, the stipulation of this fatwa is on the issue of food use, which is to increase the effectiveness of implementing halal certification and implementing the Halal Guarantee System (Dewi & Tarigan, 2022).

Review of MUI Fatwa Number 4 of 2003 Regarding the Use of Unusual Food Names in Palangka Raya City

In this research, the author chose five unusual menu names in Palangka Raya City, consisting of Ketuyung Satan, Dr. Satan's Noodles (Acute, Chronic, Inpatient, Emergency, and Critical/Coma), BurgPorn, Naughty Noodles, Nasi Crazy, and Pentol Spicy Crazy. The results of the analysis show a discrepancy in the use of food names in Palangka Raya City, with the

Fatwa of the Indonesian Ulema Council Number 4 of 2003. The menu names show meanings that lead to disbelief and falsehood (Dwi & Febriyanti, 2023), with the following explanation:

1. Ketuyung Satan

The name ketuyung reflects the main raw material in this food, namely ketuyung which is a type of snail that lives in rivers. Ketuyung is usually eaten by chewing (sucking it with the mouth) because the flesh is inside. This food is served warm and is usually sold with a spicy taste. Meanwhile, according to the Big Indonesian Dictionary (KBBI), the word Satan is an evil spirit that always tempts humans to act evil. The use of the word Satan in this food is not in accordance with the fatwa of the Indonesian Ulema Council Number 4 of 2003, because the name of food that uses the word “satan” is considered *kufur* and falsehood because Satan actually invites things that are *kufur* (not believing in Allah SWT) and vanity. This causes the use of the name Ketuyung Satan to not meet halal standards according to the Indonesian Ulema Council.

2. Dr. Satan's Noodles (Acute, Chronic, Inpatient, Emergency, and Critical/Coma)

Similar to the name Ketuyung Satan, the use of food names with the name Dr. Satan's Noodles also does not comply with the fatwa of the Indonesian Ulema Council Number 4 of 2003, because the name of food that uses the word “satan” is included in terms of *kufur* and falsehood because Satan actually invites things that are *kufur* (not believing in Allah SWT) and falsehood. Moreover, Dr. Satan's Noodles presents variations of the noodle menu based on the level of spiciness with unusual names such as Acute and Chronic, which are terms that refer to a disease condition. Inpatient treatment is a form of treatment or rehabilitation process by professional health service personnel for sick patients. Emergency itself is a condition which can be life threatening if you do not get help immediately. As well as critical/coma, which in its definition is a condition that threatens life, patients who experience dysfunction or failure of one or more organs/systems so that their lives depend on equipment, monitoring and sophisticated therapy. This led to the use of the name Dr. Satan's Noodles (Acute, Chronic, Inpatient, Emergency, and Critical/Coma) does not meet halal standards according to the Indonesian Ulema Council. Therefore, it is not in accordance with MUI fatwa No. 4 of 2003 because it includes a prohibition on the use of words that cause disbelief and falsehood.

3. BugPorn

The name BugPorn consists of two words, namely Bug and Porn, which come from English. The word Bug, translated into Indonesian means city. However, in this food the word Bug is a play on the word Burger which in the KBBI means chopped meat (usually

beef, but sometimes also other meat) which is shaped into rounds, then flattened and fried in butter or grilled over coals, usually eaten as a filling. round bread, topped with leaves lettuce, tomato sauce and other condiments. Meanwhile, when translated into Indonesian, the word Porn means Porno, which in the Big Indonesian Dictionary means Porno means obscene. Naming a food product with the word “Porno” contains an erotic, vulgar connotation. Therefore, the use of the word “porn” in food is not in accordance with MUI fatwa No. 4 of 2003 because it is included in the prohibition on the use of words with erotic and vulgar connotations. This is in line with the prohibition on the use of words that cause disbelief and falsehood, and it is clear that the name BurgPorn food does not meet halal standards according to the Indonesian Ulema Council.

4. Naughty Noodles

The word naughty in the Big Indonesian Dictionary means slike doing something bad (disobedient or annoying). The word “naughty” has a negative connotation and is considered not in accordance with the fatwa of the Indonesian Ulema Council Number 4 of 2003. This causes the use of the name Noodle Naughty to not meet halal standards according to the Indonesian Ulema Council, because it has a bad connotation which can lead to speculation about things that are wrong vanity.

5. Crazy Rice and Crazy Spicy Pentol

Crazy said in the KBBI, it means mental disorders, memory problems (not having a good memory), mental disorders (disturbed nerves or abnormal thinking), and not as it should be. The use of the word crazy in this food is not in accordance with the fatwa of the Indonesian Ulema Council Number 4 of 2003, because the name of food that uses the word “crazy” is included in terms of kufur and falsehood because Satan actually invites things that are kufur (not believing in Allah SWT) and vanity. This causes the use of the name Crazy Rice and Crazy Spicy Pentolto not meet halal standards according to the Indonesian Ulema Council.

Naming food by adding words from the categories mentioned usually relates to the taste of the food, especially spicy taste. Indonesian people who like to eat spicy food have made food producers compete to create menus that are extraordinarily spicy or different from other dishes (Yanti & Idayanti, 2022). The spicy taste is the same as the feeling of heat, therefore some people associate it with the heat of hell or with demons who were created from fire. The extraordinarily spicy taste can likewise be compared to being struck by lightning or thunder, or causing your stomach to feel like it will explode, which is the reason it is called a hazardous gadget. However, the spicy taste can also make someone feel like they are going to die or like

they are sick, so the word acute is added to the food. Chronic, Inpatient, Emergency, and Critical/Coma. The spicy taste sometimes also makes people who eat a dish unconsciously utter curses such as the word crazy (Firmansyah, 2019).

Based on the explanations above, the use of unusual food menu names in Palangka Raya City is not in accordance with the fatwa of the Indonesian Ulema Council Number 4 of 2003 and cannot be certified in the Halal Certificate of the Indonesian Ulema Council. Consuming food must definitely follow the rules set by religion (Bakhri, 2020). Because, giving a positive nickname to something positive, and giving a negative nickname to something negative, is part of following Allah's guidance (Asli & Asilah, 2022). On the other hand, giving a negative nickname to something that Allah has made lawful can include demeaning the sustenance that Allah has given. Every good Muslim will definitely not consider a name to be just a name, he will definitely act carefully so as not to fall into polytheism, because of the name he has or the name he is given (Saman, 2014).

Based on the words of Allah SWT in Q.S Al-Baqarah verse 168 “O people, eat what is halal and good from what is on earth, and do not follow the steps of the devil; because actually the devil is a real enemy for you”. The meaning of this verse is that you should not follow the steps of the devil, namely all the visible and invisible teachings of the devil, then if this is connected to the standardization of writing names according to the MUI with the aim of preventing the spread of foods with strange names among the public, because it is feared that if food or drinks with the names of Satan and the names of spirits are certified as halal, there will be more and more food or drinks with names that are enemies of Allah, and it is feared that this will cause people to suffer become far from remembering Allah (Faiza, 2021).

Based on the explanation above, it appears that the prohibition on consuming and buying and selling food with unusual names for food by MUI Fatwa No. 4 of 2003 is caused by giving food a bad name. This is one of the devil's steps that should be avoided, not followed, or even promoted. It goes against everything in the previous paragraph, even though the goal is to get buyers interested in it. Aside from that, Allah and His Courier denied all that is unsafe, incorporating calling food with peculiar names (Ismail and Yulianto, 2022).

Conclusion

Based on the results of the research, the standardization of food names according to MUI Fatwa No. 4 of 2003 prohibits the use of names that lead to disbelief, evil, or other negative connotations. Exceptions are made for traditional food names (*'urf*), provided they do not contain elements that are prohibited or haram. However, the use of food names in Palangka

Raya City, such as Ketuyung Satan, Dr. Satan Noodles (Acute, Chronic, Inpatient, Emergency, and Critical/Coma), BurgPorn, Naughty Noodles, Crazy Rice, and Crazy Spicy Pentol, clearly does not align with the provisions of MUI Fatwa No. 4 of 2003. These names carry negative connotations and cannot be certified as halal under the standards of the Indonesian Ulema Council. Consuming food should follow religious guidelines, as giving positive names to lawful things is part of respecting and valuing the sustenance provided by Allah. Conversely, giving negative names to what Allah has permitted can be considered demeaning and disrespectful.

This study has limitations in terms of its geographic scope, focusing solely on the city of Palangka Raya, and its reliance on qualitative data from existing literature without primary empirical analysis. Future research should expand the scope to include other regions to provide comparative insights. Additionally, further studies could incorporate empirical methods, such as surveys or interviews with business owners, consumers, and religious scholars, to better understand perceptions of food naming practices and their implications on halal certification. Such research could also explore strategies for aligning innovation in food naming with religious and ethical standards.

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